

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

---

*"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."*—MICAH IV: 2.

---

No. 42, Vol. LV.

Monday, October 16, 1893.

Price One Penny.

---

## DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

---

[CONTINUED FROM PAGE 656.]

How was it in Winter Quarters? The people suffered great hardships. I remember myself, when a boy, going day after day, for my uncle's family, to Brother John Van Cott's, and waiting for my turn at his big coffee-mill to grind a little corn that we could eat. We bought wheat whole and ate it, and had to send down to Missouri for a little corn, and lived in the plainest and most humble manner, not enough scarcely to eat. But the Spirit of God rested upon the people, and they were cheerful. They had a testimony from the Lord that that which they were doing was right, and that it was the Lord's will that they should do it. Then, as I have said, we started across the plains from Winter Quarters, traveling without knowing the point of destination. Of course, it was thought we should go to Upper California; for all this country was then called Upper California. The treaty of Guadalupe Hidalgo had not been consummated, and Mexico owned this country. But Upper California was a vague term. It was known we were going to the Rocky Mountains; but where in the Rocky Mountains? What kind of a country it was, and whether we should find a suitable place or not, was a mere matter of faith; there was no knowledge on the subject.

But the Lord led this people forth. He fed them when they were hungry. He furnished them means. I never heard of one starving to death. We were pinched for hunger, and many were laid on the road-side worn out by the exposure and hardships that they had to endure; but the bulk of the people were sustained by the power of God. Their faith was rewarded, for God blessed them; and though they had but little to eat and little to wear, they could rejoice continually in the blessing and

favor of God and the knowledge that He was their friend. No happier people ever lived then, nor since, than those who lived here the first two years that we came into this valley—from 1847 to 1849—when the people were deprived of almost all the comforts of life and suffered indescribable privations and hardships. They were happy because the peace of God rested down upon them, and they were sustained and buoyed up in the midst of their trials and difficulties.

It has been so throughout the history of this Church. It was so in the early days, when the people were driven out of Missouri, after suffering the persecutions that they had endured there. They did not lose their faith. They knew that God had laid the foundation of Zion; they knew that God had organized His Church, and that He had restored the Gospel of the Son of God and the everlasting Priesthood. That testimony was a living and burning testimony in the heart of every faithful man and woman. Persecution, trial, hardship, could not extinguish it; nothing but death itself could destroy it in the breasts of the faithful Saints. So it has been from that day until the present.

As I have said, the experience of this people is different from that of any other people upon the face of the earth that I know anything about. We have proved God. We know He lives. We know that He will feed us, that He will clothe us, that He will shelter us. We know that He watches over us. We know that His angels are round about us, and that nothing occurs but, in His providence, if we do right, will be controlled for our good and for our eventual salvation. He will let no trial descend upon us without giving us strength and grace to endure it, if we will live so as to obtain it. This is His promise to us. And God is bound irrevocably by His covenant to us. Am I irreverent in saying this? I hope not. I do not say it with any spirit of that kind. But it is a fact. When we went forth into the waters of baptism, and covenanted with our Father in heaven to serve Him and keep His commandments, He bound Himself also, by covenant to us, that He would never desert us, never leave us to ourselves, never forget us; that in the midst of trials and hardships, when everything was arrayed against us, He would be near unto us and would sustain us. That was His covenant, and He has amply fulfilled it up to the present time, and has shown that we can tie to the promises that He has made. We have proved these things through experience. When a man goes forth on a mission and knows that God hears his prayer; when he wants a pair of shoes and he gets the shoes; when he wants a coat and he gets the coat; when he wants a hat and he gets the hat; when he wants shelter and somebody kindly gives him shelter, and when friends are raised up to him, can that man doubt after that? Can he fear after that? Why, his faith is built upon a rock, and he knows that God will hear and answer him if he will do right. He knows that God is his friend, and that He cannot forget him.

Now, here is a combination of people of this kind. This Church is composed of this element. Our little children know this. They grow up in that atmosphere of faith. They know that the Lord hears their prayers. One of my little boys had lost something one day, and he wanted to find

it, as it was something he was very desirous not to lose. After searching for some time and not finding it, it occurred to him that he might ask the Lord; and he knelt down by himself and asked the Lord to help him find that article. He got up from his knees and not a minute passed before he found it; yet he had searched before in vain. Now, that was the natural impulse of that child, because he had been told that God would hear and answer prayer. Our children have this faith, and grow up in it. Of course, there are some who lose this faith, either through their own carelessness, or the neglect of their parents; but the bulk of them have this spirit of faith.

We are passing through difficulties at the present time. We have heard a great deal said about famine. We have not talked so much about it of late; but for very many years the Elders of the Church spoke about famines that were coming. Now we have a famine of money. I am thankful that the famine of money has come before the famine for food. I do not want to see this people pinched for food. I would rather that we would take to heart the counsels we have received concerning these matters. Some have stored up food, and because the famine has not come they have settled down to the feeling that there will be no famine and they need not store any more food. But a famine for food may come just as suddenly as this famine for money has. It has come like a wave, unexpected, almost sweeping over this entire land, causing unutterable trouble, paralyzing every business enterprise, apparently. I thank the Lord that it is not a famine for food. It may be a lesson to us to prepare for that which may come after. The Lord has only to let loose the grasshoppers throughout this country and we should soon have a famine for food. Many may think this will never come; that it is folly to talk about a famine in this land. But a member of Congress, who had devoted a great deal of time to investigating that which was prehistoric almost on this land, told me that the evidence was clear and indisputable that there had been times when all the vegetation of the Mississippi valley had been devoured by locusts, or grasshoppers, and that terrible famines had been the result, with great destruction of human life. When I heard this it reminded me of the predictions that had been made in our day concerning the famines that would come. If grasshoppers were let loose, they could soon spoil the prospects for crops in those regions where food has hitherto been so plentiful. But whether this shall come or not, I think it a wise precaution for the Latter-day Saints to keep a year or two's bread-stuff on hand.

In our present circumstances, when so many men are deprived of employment, we should be filled with sympathy for our brethren who are without work, and not allow them, or their families, to go hungry or destitute; but if they will work, let us give them food for work, and not let our streets be filled with the unemployed, wanting the necessities of life. It seems as though we shall have to return to first principles, and that the lessons that have been imparted unto us, by the Presidency and Elders of the Church in years that are past, are now going to be required to be put into practical operation.

[TO BE CONTINUED.]

## AMERICA'S ANCIENT INHABITANTS.

MR. JOEL RICKS who gave an account of the antiquities and remnants of an extinct people, discovered in Southern Utah, and which account appeared in a recent number of the MILLENNIAL STAR, has continued his researches into Arizona, and writes from there to the *Deseret News* of his explorations, as follows:

"When the Jesuit priests entered the Salt River Valley, Arizona, upwards of three hundred years ago, they were surprised to find everywhere vast evidences of an old civilization, the remains of a people who, through long periods, had grown and developed, flourished, and passed away. On every hand were the ruins of their houses, temples and forts, reduced, by the action of the elements during the long ages that had passed since their abandonment, to mere heaps of earth, on which were growing the mesquit brush and around which stood the great cactus trees like solemn sentinels, as if keeping guard over the graves of the ancient people. In every direction ran the ancient canals which in former times had enlivened the desert and given life to the fields of green that spread like a mantle over the plain. When asked regarding the ancient people, the wild Indians shook their heads. Their traditions had become silent concerning them. Since that time there has been little change in the condition of the ruins. The tops of the mounds are crusted and baked until now the rainfall has little effect upon them; indeed we believe that they are still capable of enduring for many hundreds of years to come without material change, that is, so far as the elements are concerned; but modern civilization is making inroads upon them and fast obliterating them from the face of the earth.

"The first canal was taken out of Salt River a few miles above the mouth of the Verde, and skirting the base of Superstition Mountain it ran off southwards towards the Gila, a distance of thirty-five miles or more. From that point, at intervals of a few miles all the way down the valley to the mouth of the Hassayampa Creek, a distance of nearly eighty miles, are traces of the ancient canals. Then, too, the waters of the Agua Fria and Verde rivers were utilized for irrigating purposes, as is attested by the old canals found along their banks. The waters of the Gila were diverted at convenient points, and canals carried far out into the desert south of the river, where Casa Grande now stands.

"I do not think it would be an exaggeration to say that there was more land irrigated by the ancient people in this part of Arizona than is to-day cultivated in all Utah. And when I consider the productiveness of the soil here and the advantages of the climate, I believe the country could sustain, and did sustain, more than twice the present population of our fair territory.

"The combined length of these old canals would be more than 1,000 miles, to say nothing of the thousands of small canals and ditches radiating in every direction, distributing the waters to every part of the plain.

"The ruins of the villages and cities are found almost everywhere, and in that olden time when the buildings were intact and inhabited, the people must have been in easy call of each other from one end of this

great valley to the other. The ruins of large buildings, which are usually believed to have been temples, or places of worship, are found distributed among the other ruins at distances of from three to five miles apart, all over the valley.

"One of these buildings I visited is just north of Mesa City. It stands on a level plain, and is surrounded on all sides by hundreds of smaller mounds. It is rectangular, being four hundred feet long and about sixty feet wide, and about twenty feet high. On the eastern side was an apron, or open court, the same size as the building, and which was enclosed by a wall ten or twelve feet high. The entrance to the enclosure was in the centre of the east wall of the court. The building corresponded as nearly to the cardinal points as it would be possible for our best engineers to make it to-day. Judging from the vast amount of rubbish that occupies the site of the building and which at one time formed a part of its walls, I incline to the opinion that it was from three to four stories high, and must have been a conspicuous object on the plain. There are a great many of these temples in the valley, and while they differ some little in plan of building they all were constructed of the same material, and have the same air of antiquity about them.

"The dwellings of the people are everywhere. You find them thickest on the edge of the mesa along the river, and away out on the plain they are grouped around the temples. But it seems that there was nothing to prevent the inhabitant from building where he chose, as you will find ruins of houses along the canals and scattered about over what must have been the cultivated lands. I have no doubt but that men built their houses where they would be convenient to their work. The man whose duty it was to watch and keep the canal in repair lived there; the farmer lived convenient to his lands; but the ruins testify that the most favored place to dwell was in the vicinity of the temple.

"There seems to have been as wide a difference between the dwellings of this strange people as there is with us at the present time. Men built houses according to their requirements and their wealth. You will find small mounds, mere heaps of earth, that indicate that there once stood the one-room abode of some poor mortal. In another place, not far away, are larger remains, a house of many rooms, where, no doubt, lived a man of wealth, rolling in all the luxury of those primeval times. It would be difficult to say definitely just what was the design of these ancient abodes, but after making a careful study of them I believe they were not very unlike the box-shaped, mud-roofed Mexican house of the present time. That style of a building is very popular in this country; indeed, from the earliest times it has been very popular among the inhabitants of the warm countries of the East. It was the prevailing style at Jerusalem, in Egypt, and was even used by the Mexicans at the time of the conquest, three hundred and fifty years ago. The Zuni Indians still build their houses much after the same principle. It is particularly adapted to the requirements of a country like this, where the climate is warm and where wood, because of its scarcity, becomes a consideration.

"It has been said many times that these old buildings were constructed

of adobe. This is a mistake. I have examined many of them and have yet to see one so constructed. They are built with cement, and after the manner that we erect our concrete houses. No one who has ever seen the ruins and noted the layers of cement as they have been placed on the walls, one after the other, will be willing to admit that adobes, in any form, entered into their construction. Another thing: all who have carefully examined the material used in these old buildings claim that lime was used largely in its preparation. The residents of to-day in the vicinity of the mounds, when they want material for plastering or for laying up adobe buildings, go to the mounds for it, claiming that it works up much better than the clay found elsewhere on the plain.

"In many of the ruins that have been disturbed, the old walls can be easily traced protruding through the mass of rubbish that has accumulated around them, being preserved by the hardness of the cement from the action of the elements. So hard are they that a blow with a pick makes little impression upon them.

"Who are they, and whence came they? These are questions asked by every visitor to the ruins regarding the people who built here. Up to the present no one has been able to answer the questions satisfactorily. A recent writer on the subject says: 'The selection of the location of their homes seems to indicate that they were originally a maritime people, from either Asia or Africa, more probably the former, who, landing on the coast of Lower California when that peninsula was more closely connected with the mainland than at present, drifted north and eastward along the Colorado and Gila, until they overran and settled the irrigable land contiguous to each of these streams. This seems the most probable theory, as the lines of their settlements apparently radiate from near the mouth of the Colorado.' Whether this is the correct theory or not I would not venture to say, but from the fact that the old civilization appears to have reached its highest development in this valley; that the ruins north and south indicate plainly that they were only offshoots from the center; that there are wide tracts of land in every direction surrounding them that seem to have been capable of redemption and settlement, and on which there are no traces of old cities, I incline to the opinion that this particular family came here by sea. They probably came up the Gulf of California and spread along the river courses. Everything indicates that their development was gradual, and their occupancy of the country extended over a long period of time.

"It seems to me that the Book of Mormon furnishes a parallel to what was apparently the history of this ancient people. It will be remembered that about fifty-five years before Christ a man named Hagoth built a large ship and launched it into the Pacific ocean somewhere near Panama bay. A large number of Nephites went on board of it and sailed to some point on the west coast of North America, where they made a home. We are not told where they landed, but the country was evidently a desert, so much so that it was necessary for a time to send the new colonists food by ships. There was no timber there and the settlers were obliged to build their houses with cement, in the working of which we are told they became

expert. What timber they used was also sent to them by means of shipping. Now, we will not say that those ships coasted along the shore of Mexico and landed at the head of the Gulf of California, for we do not know, but it is certain that there is a striking similarity between the old Nephite country and this one. Another thing about it is how Joseph Smith found out that there were remains of cement houses in Arizona, for without that knowledge it was rather presumptuous on his part to make his ancient people build their cities of that material. Yet we know that at the time he published the Book of Mormon it was impossible for him to have had any such knowledge from actual modern research.

[TO BE CONTINUED.]

---

## FACTS AND EVENTS

---

At a fire in Whitechapel, London, five persons were burned to death.

The women of New Zealand have now secured the passage of the woman's suffrage bill, by a majority of two.

Statistics published at Bombay, with respect to the health of the army in India, show that 550 men per 1,000 were admitted to the hospitals last year, suffering from contagious diseases, and that thus 4,000 were constantly unfit for duty.

Elise Adamson, a woman employed as cook at a house in Ullet Road, Liverpool, has been sent to jail for a month for stealing food and fuel from her mistress's house. She had taken it home to her husband, who was in want, being out of work.

Workmen engaged in clearing the foundations of some old houses in Whitechapel, London, came upon an immense quantity of human bones, stated to weigh about a couple of tons. There is no explanation as to this mysterious and ghastly discovery.

A coroner's jury inquiring as to the death of a Liverpool carter named Pritchard, who, it appeared, had died from the effects of excessive drinking, were informed that the deceased had been in the habit of consuming from twenty to twenty-six pints of beer a day.

British warships appear to be most unusually unlucky, for within a few days three of them have had mishaps. First the *Camperdown* ran ashore, then a boiler burst on the cruiser *Leander*, and now comes the news from British Columbia of the cruiser *Hyacinth* being severely damaged in a storm in the Pacific.

It is stated that emigration on a large scale from Spain to the South American Republics is now going on, in spite of the distracted condition of those republics. This is regarded as evidence of the extreme industrial depression which has been reached in Spain. This year there are no Columbus funds to give to the unemployed.

A terrible tale of the sea comes from Penang, to the effect that the Dutch vessel *Rajah Kongsee Atjech* was pirated between Penang and Acheen, on July 20, by her Acheenese passengers, who murdered the captain, two English mates, and twenty-two members of the crew. The cargo was left intact by the pirates, whose leader was an Acheenese supercargo on board. Seven of his accomplices went aboard at one of the ports of call after the custom officers had examined and left the steamer. This irregularity probably led to the disaster, which resulted in the pirates securing five thousand guilders as booty. Obtaining this, however, they also killed twenty-four passengers and wounded twelve, while eighteen others who escaped in a boat were drowned, by the craft capsizing owing to overcrowding. Nineteen passengers and thirty-two of the crew were unharmed. The man at the wheel was first cut down with a sword, then Mr. Alexander, and next Captain Wood was slain in his cabin. These murders were followed by a general slaughter in the saloon. The pirates carried off four Acheenese and five other women.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

MONDAY, OCTOBER 16, 1893.

---

### THE END OF THE WORLD.

---

FOR the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.—1 Thess. iv: 16.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.—2 Thess. i: 7, 8.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to have been broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.—Luke xii: 39, 40.

The above passages were called to our remembrance by the reading of an article in the *Times-Democrat*, published in New Orleans, entitled "Judgment Day." The writer devotes considerable space to showing that the predictions of the near approach of that day, or of the end of the world, have invariably failed. "That notion," he says of the belief that the end will soon come, "is as old as the deluge. Christ and His Apostles alluded to it as of close proximity and that belief has continued until now." He says: "All the miseries mentioned in the twenty-fourth chapter of Matthew have been witnessed by the Christian communities." He then traces the history of famines, pestilences, earthquakes, wars and rumors of war, through the succeeding centuries, each of which caused a widespread belief, at that particular time, that the end was nigh. He gives much historical data, all of which is interesting, and declares that even in the present century the scare has been revived a dozen times. He closes with an account of the Millerites and their expectations of the final day in 1842, then in 1847, 1848 and 1857.

The whole article conveys the impression that all prophecies of a final judgment, all teachings that the end of the world is certain, are a hoax; that it has been such in the past, and that it will remain so throughout futurity.

It is just such doctrine as this article contains that will lull the nations to sleep, that will destroy the beneficial effects of Christian thought, and that will bring the people to the very condition in which the second advent of our Savior shall prove as unexpected as the thief in the night.

The farther mankind dwindles into disbelief on this point, or ignores the signs of the times, the more terrible will become the agony and fear when that great event actually transpires, for mankind in general will then be totally unprepared and unable to endure His presence. How well Peter knew that such doctrines should be preached! He prophesied that in the last days scoffers should arise, and say: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." The Savior also fully understood that such would be the case and therefore He admonished His disciples, and all those who should yield obedience to the teachings of the Gospel, "Be ye therefore ready also: for the Son of man cometh at an hour ye think not."

This writer has also confounded the woes which preceded the destruction of Jerusalem with those foretelling the approach of the end of the world. This is not to be wondered at, as the translators have so mixed the accounts in the chapter mentioned by this scoffer, that the two events can scarcely be separated. Students of sacred history and writers of Bible commentaries have alike been confounded by this chapter. The correct translation, as rendered by the Prophet Joseph, throws such a flood of light upon this particular chapter, that the Latter-day Saints are enabled to fully understand the teachings of the Savior contained therein.

While the historical part of the article is doubtless correct, the general tenor of it gives a wrong impression and teaches false doctrine. That the predictions he names have failed is evident, but the cause of the failure is not found in the supposition that there is to be no judgment day. Why, then, the failure of the predictions? Because every instance he names, except two, occurred after the apostacy of the people from the divine teachings of the primitive Church. Not one of the prophecies of the end could therefore have been delivered by a true prophet, for none existed upon the earth. As false prophets their prophecies were sure to fail; hence, such failure could be no evidence that the words "judgment day" are used by religious teachers merely as a threat to induce the ignorant, through promise of immunity from pending evils, to make sacrifices for the building of chapels, churches, cloisters and cathedrals. Again, that none but false prophets would fix the dates on which the world would be destroyed is evident from the declaration of the Savior: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

The two instances which he names, and which did not occur during the absence of the Gospel from the earth, were these: First, that of the famines, wars and earthquakes which foretold and attended the destruction of Jerusalem. Second, that of the Millerites, whose predictions were made during a period of from twelve to twenty-seven years after the restoration of the Gospel to the earth through Joseph Smith. The first had no bearing on the end of the world. In the second, the doctrines advanced were at that time fully disproved by the Latter-day Saints, who clearly pointed out, from a scriptural standpoint the great works which must first be performed in the earth. One of these was that "this Gospel of the kingdom shall be preached in all the world for a witness unto all

nations;" or, as Mark renders it: "And the Gospel must first be published among all nations."

When the Gospel has thus been preached, when the people have rejected its truths, when the elders have been withdrawn from among the nations, when their testimonies are no longer heard in the earth, when all other prophecies, except those of the destruction of the wicked, have been fulfilled, then will woe and desolation sweep the earth. Then will come the testimonies of wrath and indignation; "of earthquakes that shall cause groanings in the midst of her;" "of thunderings, and the voice of lightnings, and the voice of the waves of the sea, heaving themselves beyond their bounds;" and of angels who shall fly in the midst of heaven crying with a loud voice, sounding the trump of God saying: "Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him."

J. V. B.

A CHRISTIAN correspondent to the *Jewish Chronicle* reviews the present situation and advises the Jews to take decisive steps in regaining their long-lost land. After showing that the permanency of the Turkish power depends upon the establishment of sound finance, that such an achievement demands more revenue, that the settlement of Palestine will furnish that revenue, but that such settlement must be closed to continental powers, the writer says: "Herein lies Israel's opportunity. Never since the Roman destruction of Jerusalem have the political exigencies of the world offered so favorable an opportunity as now for Israel's restoration. In existing national complications lies a clear basis for the formation of a Hebrew restoration policy. It is possible now to show Turkey and the great powers that their individual and collective interests will be advanced by Israel's restoration. All concerned in the Holy Land, whether religiously, politically, or commercially, will now gain by the carrying out of this proposed restoration. Such, then, is Israel's great opportunity. Will she embrace it? Or will she continue an expectant, do-nothing policy, await the re-construction of political forces in Western Asia, with the accompanying postponement of her restoration, until the new forces, then brought upon the land, become exhausted by national decay? The choice is now in Israel's hands, but events march quickly; delay in throwing herself into the breach may prove disastrous to the present movement. Israel's hour has now come. Let her marshal all her forces; assert her ability and determination to re-colonize the Holy Land."

At the usual meeting of the Croydon Board of Guardians, a member moved a resolution to the effect that in future no questions as to their religious belief should be asked candidates for offices under the board. In moving his resolution the mover contended that the only question the guardians had to deal with was whether a candidate was suitable for the office he sought to fill, and to see that he was a man of good moral character. As to his religious tenets, that was a matter with which they had nothing whatever to do. Religious tests had been abolished everywhere else, and ought to be so at their meetings. A hot discussion followed,

but those of narrow views and shallow souls predominated, and the resolution was voted down. In order to secure an office under the board a candidate will first have to pass a religious examination and prove that he is loyal to the Church of England.

RICHES and poverty, in the greatest extremes, bowl along side by side among savages as well as among civilized folk, says the *Deseret News*. Recent statistics show that probably the richest people in the world are the Osage Indians, who number 1614 and own 900 acres of land for every man, woman and child in the tribe. In addition to this every Osage has between \$6000 and \$7000 in cash in the United States treasury, upon which sum he receives \$239 interest annually. The poorest tribe of Indians in the country are the Poncas, who live just across the river from the Osages, and subsist chiefly on carrion.

FROM the *Jewish Chronicle* we learn that Baron Edmond de Rothschild, whose presence at Constantinople has been of material advantage to his colonies in Palestine, has bought a large tract of pasture land, the personal property of the Sultan, near the Jordan. He intends to found there a large Jewish colony. Life and property in that region have been much more secure during the last fifteen years than formerly, owing to the important military station established there by the Government. Thus the Jews are gradually acquiring rights in their own land to which they have been strangers so long.

ARRIVALS.—Elder Albert J. Seare, of Salt Lake City, arrived on the Guion Line steamship *Arizona*, Monday, September 25, 1893. He was accompanied by his wife and two children, who will visit relatives during their absence from home. Elder Wm. J. Simmonds, also arrived at the same time and will spend some time in England on a genealogical research.

The following elders arrived Monday, October 9, 1893, per Guion Line steamship *Alaska*: Charles F. Rytting, of Grantsville; William Sorensen, of Glenwood; Peter C. Peterson, of Elmwood; Lorentz Ockander, of Santaquin; James Christensen, of Brigham City, for the Scandinavian mission; Isaac Bauman, of Providence, for the German mission; George Rigby, of Newton; Charles Williams, Jr., of Treasureton; Isaac Langton, of Salt Lake City, for the British mission.

APPOINTMENTS.—Elder Albert J. Seare has been appointed to labor as Traveling Elder in the London Conference.

Elder George Rigby has been appointed to labor as Traveling Elder in the Newcastle Conference.

Elder Charles Williams, Jr., has been appointed to labor as Traveling Elder in the Cheltenham Conference.

Elder Isaac Langton has been appointed to labor as Traveling Elder in the Manchester Conference.

DISTRICT MEETING NOTICE.—A District Meeting in the Newcastle Conference will be held at Albert Rooms, Coronation Street, Sunderland, November 5, 1893.

## DEATH OF TWO VETERANS.

ELDER LYMAN OMER LITTLEFIELD died at his residence at Smithfield, Cache County, Utah, Friday, September 1. He was the son of Waldo and Mary Higgins Littlefield, and was born November 22, 1819, at Verona Township, Oneida County, New York. In his youth his parents moved to Michigan and resided near the town of Pontiac, Oakland County, where he and his parents embraced the Gospel. In 1833 he was a member of Zion's Camp, being only 13 years and 6 months old. Afterwards, with his parents, he gathered to Far West, and shared with the Saints in their persecutions. He learned the printing business in the office of Mr. Robert N. Kelly, who published the *Missouri Enquirer* at Liberty, Missouri. About 1840 he married. He gathered to Nauvoo and shared the persecutions at that place. While there he worked in the *Times and Seasons* office. In the spring of 1847 he left Winter Quarters on a mission to Great Britain, where, a portion of the time, he assisted Elder Orson Spencer in the editorial department of the MILLENNIAL STAR. He returned to America in July, 1848. He was one of the early settlers at Kanessville, Iowa. During his residence in that locality he was associated editorially with the Council Bluffs *Bugle* and Crescent City *Oracle*. In 1860 he and his family came to Utah. For several years he worked in the *Deseret News* office as a compositor, and has frequently contributed to its columns. He was of a literary turn of mind. The volume entitled "The Martyrs" is one of his productions. In 1888 he wrote and published "Reminiscences of Latter-day Saints." Several years ago he moved to Smithfield. A part of the time, while in Cache Valley, he was associated with the *Logan Journal*.

Elder John M. Chidester died on August 30, at his home in Washington, Utah. The deceased was born January 22, 1809, at Pompey, Onondagua County, New York. He joined the Church in the spring of 1832, and left Michigan, where he was baptized, to join Zion's camp. He effected a junction with the camp some sixty miles from Kirtland, and passed through all the vicissitudes of that memorable march. He settled with the Saints in Missouri, and like them was driven by the mob from place to place. At one time, during the Missouri mobbings, he was caught by the mob and condemned to death by hanging, but escaped through his bravery. Driven from his home in Missouri he went with his young family to Quincy, Ill., and later settled in Nauvoo. In 1842 he went back to Michigan on a mission, and succeeded in converting and baptizing his mother, brother and sister. In the expulsion of the Saints from Nauvoo Brother Chidester built and ran a ferry-boat across the Mississippi River, and from the opening of the river, in the spring of 1846, until the last Saint who wished to cross had arrived, Brother Chidester continued to ply his vocation. In 1851 he landed in Utah, and, after wintering in Salt Lake, went to Bountiful. In 1853 he moved to Spanish Fork, and passed through the Indian troubles of that time. In 1858 he spent the winter in Parley's Park, and in 1859 moved to Salt Lake City, where he lived until called, in 1862, to Dixie. He settled in Washington and remained there till his death. He was intimately acquainted with the Prophet Joseph and with Hyrum, and it was his

unfailing joy to the last to bear testimony of their virtue and of the great work they were instrumental in founding in the latter days. Unflinching and undaunted in the cause of Zion, he was yet humble as a child. Father Chidester was the parent of nine children, six of whom survive him. He was grandfather to 54 children, 39 of whom are now living. His great grandchildren number 73, of whom 64 survive.

#### A DREARY DESERT.

W. D. BARTON, who for some time past has been at the head of an exploring expedition through Death Valley, along the Amargosa River to Ash Meadows, the Charleston Mountains and other almost unknown localities in the wildest parts of Inyo County, California, U. S. A., and Lincoln County, Nevada, gives an interesting account of his travels in that section of country, which is published by the San Francisco *Chronicle*.

Dead men marked their pathway. He says they discovered the dried-up bodies of no less than five men, who long since expired from thirst. There was nothing of them to identify them, for, like most men under the circumstances, they had stripped themselves of their clothes in their delirium. The few scattered clothes they found contained no clue as to the identity of the dead.

The country they passed through was full of strange mineral deposits, which, when a proposed railway is built, will be productive of great wealth. Twenty-six miles of the road from the needles to Vanderbilt have already been constructed, and a contract has been let for building eighty miles farther toward Pioche. About 160 men are at work on the extension now. The entire distance to build is 150 miles. The route is via Vegas Ranch, the Parahuagat Valley, Cherry Creek Valley and White River. Mr. Barton estimates that the road can be built for \$10,000 a mile.

One of the strangest things Mr. Barton and his party saw and examined was a mountain of kaolin at the mouth of the Amargosa River, in Inyo County, California. This is the material of which the finest chinaware is made. It is a remarkably fine clay and very white. The mountain looked like a great chalk cone, and was about half a mile in circumference.

"But there were many other things along the line of our route," said Mr. Barton, "that challenged our attention and elicited our surprise. It is a country full of wonders, and you never get through being surprised at what is being constantly revealed.

"Up the Amargosa from the Kaolin Mountain we came across great nitrate of soda deposits. So far as I have learned they are the only extensive ones in the United States. I located 160 acres of nitrate, while I was there, that was as white as a snowbank. I sent specimens to New York for analysis, and have since received the returns. They show that the beds run from 52 to 65 per cent. of pure nitrate of soda. The crust of the nitrate is from four to eighteen inches deep. However, when the crust is taken off in any place it fills up again, the same as before, and in a marvelously short time. So, for all practical purposes, it may be said its depth is unknown.

"Twenty-five miles north of the nitrate beds, and on up the Amargosa River, we came upon salt mines so strange that I do not believe there are any like them anywhere. Hamilton Disston, the saw manufacturer of Philadelphia, owns a mountain of salt on the Colorado River. But it is red salt, that is, it is mixed with other mineral matter, so as to color it.

"This salt that I have found, however, looks like the frozen waves of the ocean, and I never heard of it in such fantastic shapes. It is almost white, and quite so in many places, but changes to ultra-marine blue. The white in it looks like ocean surf. In the blazing sun it affects the eyes, and in a general way it takes the form of a crater, and there is a rift or gorge in it, in one place 180 feet deep.

"All along the Amargosa River are innumerable minerals. There were the salts of soda, borax, arsenic, gypsum, kaolin, nitrate of soda, and the finest quality of talc. In the deepest part of Death Valley we found a rock that looked for all the world like an umbrella. It rose from a big flat rock, had a stem six feet high, while on top was a curious overhanging cupola.

"On top of the mountains, between Death Valley and the Amargosa, is a mine of topaz. It is not the smoky topaz, but clear, and there is lots of it. One of our men collected a fruit-can full of it. He afterwards sold one choice piece for \$14 and another for \$7. These were in the rough state.

"In what is known as the Ash Meadows, in Lincoln County, Nevada, we saw some strange sights. These meadows cover about 200,000 acres. It is a curious soda and mineral salt region, and on it good grass grows through the white beds. Scrub ash trees grow also all about. These are the only kind of trees that do grow there.

"Now, in this queer valley are some queer holes they call horse-holes. They reach to underground rivers, and horses coming along over the plateau sometimes fall into them. That is the reason for the name. I saw in one unusually deep and wide hole, at a depth of some fifty feet, in the water, something that looked exactly like a tree. It might have been a tree or some fantastic mineral formation. It was green in color, even to the branches.

"There is another strange thing about this valley. Cattle grazing over the surface do well for a time, but if they are there too long the white mineral deposit of the surface injures their feet, giving them a sort of rheumatism or paralysis of the lower parts. As a result I have seen, I suppose, as many as fifteen or twenty cattle grazing about on their knees, which were worn through to the bone. These cattle never could be got out, of course, but, strange to say, I have seen some of them in pretty good condition. The Indians usually kill them and eat them.

"Beyond Ash Meadows, in the Charleston Mountains, fifteen miles to the north, we found a mountain of alum. It was as white and pure alum as is ever seen in a drug store, and it had the same taste. I also tried it in fire, and it spluttered, and blisters were raised on it. Water affects alum, that is, melts or dissolves it; but, fortunately, there is rarely any rain there. However, I saw one place where it had been struck by a waterspout and was worn into a deep gorge.

"In the torrid Death Valley, where the thermometer rose to 140 degrees, I witnessed, one black night, a fierce electrical storm. Two rows of electricity, one from the north and the other from the south, seemed to meet, and there was the most fearful lightning, coupled with thunder, that could be conceived. It was louder than all the artillery of battle, and the valley was so light that you could pick up a pin anywhere.

"Except in Lincoln County, Nevada, where for some distance is a large area of fine agricultural land, the country is gruesome and awful in character. It is hot, rocky, and cut up with defiles and queer, dry riverbeds. I am not speaking now of Death Valley proper, which is as level as a floor. There are almost no wild animals, but there are two or three kinds of rattlesnakes, the sidewinder and some Gila monsters.

"There are some big turtles, or land terrapins, on the desert, and they are about the only animal that can stand off the little coyotes. When the terrapins see the coyotes they simply draw their heads and feet into the shell and close up, and I have seen the coyotes standing around and watching for them to come out.

"The Amargosa River is usually dry, and in some places it is eight miles wide. I have gone into camp at night, along the Amargosa, and in a few hours awakened and found the water just waist deep, owing to a sudden cloudburst. The cloudbursts are usually accompanied by a great roaring."

Mr. Barton expects to leave again in a few days for the same country. This time he will go by way of Reno and will take but one companion with him. This trip will end in the remote part of Lincoln County, Nevada, close to the Utah line where, he says, are the fine agricultural lands, and which is a good place for settlers because plenty of water can be had by digging some ten or twelve feet.

---

## UTAH NEWS.

*(Summarized from Territorial papers.)*

Neuman Buckley, one of the Mormon Battalion veterans living at Springville, Utah, has died.

A fire in J. J. Duke's millinery establishment, Salt Lake City, on the morning of August 27, destroyed \$6,000 worth of property. The stock was insured at \$2,500.

A twelve year old son of Mr. Thos. Acorn, of Smithfield, was kicked in the stomach by a horse, September 8, and injured so severely that the internal hemorrhage killed him in a few hours.

While working in a tunnel above Beck's Hot Springs, for the gravity sewer outlet, J. S. Rathbone was caught under a mass of falling earth and stones, and was so seriously injured about the spine that his recovery seems doubtful.

The sugar-beet crop in Utah this year is excellent and its ready sale for cash indicates that this crop will yet prove the Utah farmer's best source of cash supply. It is anticipated that this year the factory will be in operation on beets for at least 100 days of twenty-four hours each. This means an equivalent of 240 days of ten hours each, or a run of ordinary work of over eight months. From the reports there will be an ample supply, for this run, of beets not weighing more than three-and-a-half pounds—the maximum weight of beets accepted. Already about 1,000,000 pounds of Utah sugar are ready for the market.